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A DISPLAY OF THE Bad Principles of the Methodists: IN CERTAIN ARTICLES PROPOSED TO THE SERIOUS CONSIDERATION OF THE WORSHIPFUL COMPANY of SALTERS In LONDON,

By JOHN FREE, Doctor in Divinity, &c.

" *Their* Enthusiasm *led the Van to, and was very consistent with* " Atheism. *And there is a shrewd Suspicion, that some got in* " *among them from the Beginning, and managed the weak and* " *well meaning People, who were of no religion themselves,* " *but put on a Mask to deceive.*

See the History of the *Montanists*, in the Ld. Bp. of Exeter's Book against the Methodists.

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BRITISH MUSEUM

A DISPLAY OF THE Bad Principles of the Methodiſts: IN CERTAIN ARTICLES PROPOSED TO THE

Serious Conſideration of the worſhipful Company of the Salters, *on account of the ſtrenuous Application of a* Methodiſt *for their Votes and Intereſt, in Order to his being promoted to the* Tueſday's *Lectureſhip at St.* Dunſtan's in the Eaſt, *at preſent in the Poſſeſſion of the Revd. Mr.* B——n, *he being ſtill alive, and by God's Favour likely to continue to live.*

GENTLEMEN,

AS it is pretty evident, that moſt, if not all of you have been applied to, for the Purpoſe above-mentioned, and ſome of you may perhaps, have unwarily promiſed your Votes to an avowed *Methodiſt*, who by a *ſtrange* Conni-

vance continues to act as *Curate* in a *Village* near LONDON: I beg Leave, as a Perſon concerned both for your *Honour*, and the *publick Good*, to addreſs you, as I conceive you will act, in one or other of the following Capacities; and to call upon you either.

Firſt. As Members of the eſtabliſhed Church;

Or *Secondly*, As Chriſtians of *ſome* Denomination or other;

Or *Thirdly*, As People concerned for the Honour of God;

Or *Fourthly*, As good Subjects to the State;

Or *Fifthly*, As Men of common Prudence, to attend to the following Articles, which I ſhall propoſe to your Conſideration.

ART. I. If you are Members of the *Church* of *England*, conſider, *Firſt*.

How you can conſiſtently with that Profeſſion be concerned in promoting a Perſon to a Place in the *Church*, whoſe whole *Miniſtry* is an open and avowed Oppoſition, to one of the fundamental Articles of our Religion:

For the 20th *Article* plainly declares—"that "it is not lawful for the *Church* to ordain any "Thing that is contrary to God's Word *written*, "neither may it ſo expound *one Place* of Scrip-"ture, that it be *repugnant* to *another*"——And yet it is notorious, that the *Methodiſts*, under the

the *Maſk* of being *true Sons to the* Church, do ever explain the Word *Faith* as it ſtands in * ſome of St. *Paul*'s Writings, in a Manner ſo different from the clear Declaration of St. *James*, as to make the Doctrine of one Apoſtle a direct and flat Contradiction to the other.

For St. *James* declares, that "Faith without "Works is dead." Ch. ii. 17.

Now what is *Dead* produces nothing. Therefore a Faith, that is dead, as it produces *nothing*, cannot produce SALVATION: But St. *James* affirms, that a Faith *without Works* is dead; therefore it is clearly St. *James*'s Meaning, that a Faith without Works (that is, without Virtue and *Morality*) can never produce Salvation.

But the *Methodiſts* ſo explain St. *Paul*, in ſome *obſcure* Paſſages, as to affirm it to be the Doctrine of *Scripture*, that a Man ſhall be ſaved by *Faith alone*, *excluſive of* good Works; by which we mean VIRTUE and MORALITY: Therefore according *to them*, FAITH alone, without VIRTUE and MORALITY will produce SALVATION. Now this is a direct Contradiction to the Doctrine of St. *James*, at the ſame Time that it is "ſo to expound one Place of Scripture, as to "make it repugnant to another:" And therefore an open and ſcandalous Oppoſition to the 20th Article of the *Church* of *England*, *open* I

* The Epiſtles to the *Romans* and *Galatians*, where the Word *Faith* generally ſtands for the *whole of the* Chriſtian Religion, while the Word *alone*, when uſed upon this Occaſion, excludes only the Obſervation of *Jewiſh* Ceremonies: As the Word *Works* means not Works of Morality, but the ceremonial Part of *Jewiſh* Law. This is a Key to the Whole.

ſay,

ſay, becauſe it is the perpetual Theme of the *Methodiſts*.—It is not only the Doctrine, which gives them the Opportunity *of creeping into Houſes and of leading Captive*, * they know whom: But it is alſo the tumultuous Subject of their publick *Declamations*, the old *Leaven*, which puts their *Mobs* in a Ferment, and daily produces, as the Humours operate, their hollow Groans, or inſolent Exclamations.

It is evident then, that the *whole Miniſtry* of a Perſon *ſo employed*, is an *open and avowed Oppoſition* to one of the fundamental *Articles* of the Church of ENGLAND; and therefore as Members of that Church you cannot conſiſtently be concerned in the promotion of ſuch a perſon.

Nor *Secondly*, If you are ſincerely Chriſtians of any Denomination whatſoever.

For conſider, in that *Character*, if the Religion of *Chriſt*, or the Holy Scripture, which publiſhes that Religion, be *chargeable with Contradictions*.—What muſt be the Conſequence?—Why—"that this *Religion is not true*."—For *Truth* is always *uniform*; and therefore we receive the *Scripture* as the *uniform* Word of God; becauſe by its being uniform we think it *true*: But the Man, that charges it with *Contradiction*, charges it with Falſhood. For not only every good *Logician*, but every Man of good *Senſe* muſt know, that one Side of a Contradiction muſt be falſe: And therefore he, who makes the Scripture contradict itſelf, charges it, in one Part or other, with Falſhood.

* 2 Tim. iii. 6, 7.

Pray

Pray what could a *Mahomedan*, or *Infidel*, or the *Devil* himſelf do more, than load it with *Falſhood* and *Contradiction?*

Or what is there, that a *Mahomedan*, an *Infidel*, or the *Devil* himſelf would more rejoice in?

Thoſe, who are Friends to the Goſpel of Chriſt, endeavour to harmonize its Doctrines, and make the whole Scheme conſiſtent with itſelf, and at the ſame Time, conſiſtent with the Principles of right Reaſon.

And to ſerve this good Purpoſe, though we allow, that there is no ſuch Thing as *abſolute* Merit in the whole human *Species*, and that all had been loſt Creatures without a Saviour: Yet we muſt contend that there is *comparative* Merit, Compariſon being made between Man and Man. Some Men are better than others, and this Difference in the Behaviour of Men is Virtue and Vice. It is blaſphemous to ſay, that God makes no Diſtinction between Virtue and Vice, or that he does not love Virtue and hate Vice. But if he love Virtue, there muſt be ſomething in Virtue naturally amiable, and that is Merit, not abſolute Merit indeed, but human Merit; Merit in one Man above another: Otherwiſe the *Wicked* would have as good a Title to Salvation as the *Good:* But our Saviour has expreſsly declared, "Not every one, that ſaith unto me Lord, Lord, "ſhall enter into the Kingdom of Heaven, but "he that doth the Will of my Father which is "in Heaven. *Matth.* vii. 21. And in another "Place, *Matth.* xvi. 27. The Son of Man "ſhall come in the Glory of his Father with his "Angels,

"Angels, and then he ſhall reward every Man "according to his Works."

What *Blaſphemy* then and *Impiety* are thoſe Wretches guilty of, who in their diabolical *Phrenzy*, dare to contradict our *Saviour*'s Authority, and that too in a Paſſage, which comprehends ſuch an eſſential Article of Religion, as the Judgment of the World? Our SAVIOUR expreſsly declares the Works of Men to be the *Object* of his Judgment; the *Matter* of his *Conſideration*, or *Attention*, before he *rewards* or *ſaves them*: But the *Methodiſt*, for the Perdition of the Souls of his Followers, *openly* gives our Saviour the Lie, and ſays that the Works of Men are of no *Conſideration* at all: This open Contradiction to the clear and expreſs Words of our Saviour is openly to blaſpheme the Name of Chriſt. Will you as *Chriſtians* of any *Denomination* encourage the open Blaſphemers of the Name of *Chriſt?* If you will; yet ſurely you are perſwaded, that there is a God, and as People *concerned for the Being and Honour of God*, you ſhould conſider.

Thirdly, That though our *Saviour* be of no *Credit*, or Authority with theſe People, if ſet in Competition with their own *Teachers*; or if he be of no *perſonal Credit* with the Reſt of the World: Yet the *Matter* of the Doctrine here advanced, concerning the Nature of a future Judgment, is of ſuch Moment to all Religion, that to contradict it deſtroys the *eſſential* Attributes of God, and ruins his *Character* as *Judge* of the World.

For

For, *Firſt*, If there be no *Diſtinction* between human Actions, or a *Diſtinction* of no *Conſideration*, then there can be no ſuch Thing as *Good*, or *Evil*: And conſequently no Room for a future Judgment at all. For where there is no Law broken, there is no Harm done; and therefore no Call for Judgment.

But *Secondly*, If there be a *real* Diſtinction between Good and Evil; then to ſay that God does not *regard* it, or take it into *Conſideration*, but rewards or puniſhes at random, is making him ſo fooliſh as not to diſtinguiſh Vice from Virtue, or ſo unjuſt, as to prefer Vice before it; which Deficiency would render him quite unfit to be the Judge of the World.

In the firſt Place therefore, according to this Doctrine, we are to have no *Judgment* of the World at all.

In the next Caſe——God is repreſented as *unfit* to be that *Judge*.

Now if this be not downright *Atheiſm*, I would be glad to know what is. Where ſuch Doctrines are propagated it behoves you,

Fourthly, To weigh well what you are about, leſt you ſhould be conſidered by the State, as aiding and abetting their Propagation.

Becauſe that may be offenſive to GOVERNMENT. *Atheiſm* has been deemed a *capital* Crime, and Atheiſts in ſome Countries have been put to Death, as Perſons very dangerous to a State, at leaſt in the Opinion of thoſe who govern it.

For you muſt know, that all wiſe *Lawgivers* and good *Magiſtrates*, beſide that they reſent the Diſhonour done to God, conſider the Propagation of Atheiſm, as an Attempt to deſtroy their own *Commonwealth*. Becauſe, by releaſing Men from their natural Fears of a Deity, it diſcharges them from all *moral* Obligation; makes Room for all Manner of *Vice* and *Villainy*; by which Means the *Bands* of Society are diſſolved, the *Community* is forced to ſeparate; and the *Magiſtrates* themſelves, when all *Government* is overturned, can in that *Character* ſubſiſt no longer.

You ſee then, that this Attempt muſt be conſidered as a Sort of *Treaſon* by Magiſtrates; becauſe it is an Attack upon themſelves: By ruining their Subjects it takes away their very Office; there being, as I obſerved, no Place for Governers in a Society quite diſſolute and abandoned.

This then is the Conſequence of deſtroying the Morals of a State, by the Introduction of *direct* Atheiſm: And therefore, to ſecure the Morals of their People, Magiſtrates make uſe of that Inſtrument which we call Religion, as being in their Opinion, what will contribute moſt to harmonize and regulate Society, and produce Effects quite oppoſite to thoſe, which they dread from Atheiſm.

But if any Form of Religion diſcourages Morality, it can be no Inſtrument for their Purpoſe, becauſe it does the Work of Atheiſm. And therefore they muſt be as much alarmed at the Introduction of ſuch a Religion, as at the Introduction

of

of Atheiſm; and look upon it in the ſame Light, as it is attended with the ſame Conſequences.

Now then in this Place, once more conſider; whether as good Subjects of this Realm, you can openly be concerned in propagating a Doctrine, which not only ends in *Atheiſm*, when purſued to the Extent of it's Meaning, but which, if that Meaning be not ſo apparent to the *Vulgar*, is yet conſidered by the MAGISTRATE as having the ſame Tendency.

Theſe important *Articles* being firſt propoſed to your Conſideration, I now appeal to you.

Fifthly, In the laſt *Character*, I mentioned that of People of *common Prudence*.

You muſt imagine, that ſome of the *Government* or *Magiſtracy* of the Realm, are by their Office concerned to look to the Fulfilment or due Execution of all *publick Truſts*. For in all well regulated States, there are *Officers* of one Denomination or another, appointed for this Purpoſe, and there are in all Places ſome *Byſtanders*, to obſerve whether ſuch Duties be performed or not.

Where there is a palpable *Failure*, theſe may be apt to call your *Honour* in Queſtion; and charge you with acting a very *ungenerous* Part, in accepting a *Truſt*, in Order to betray it; namely, by putting into an Office, which ſhould be held by a *Miniſter* of the Church of ENGLAND, an Enemy, who ſhall undermine, not only the *legal* Eſtabliſhment of that *Church*, but alſo the Foundations of all Religion: When at the ſame Time, the *Donor* of this LECTURE, by

by the Terms of his Will, expects from your Hands, a Perſon, that ſhould defend, and ſupport both the one and the other.

Theſe Accuſations or Murmurings of the *Byſtanders* may poſſibly be carried to the particular *Magiſtrate*, or *Inſpector*, to whom the STATE has committed the Regulation of ſuch Matters: Your Characters may then be ſubject to his *Cenſure*, as well as to the *Complaints* of the PEOPLE. For it is the Duty of all Magiſtrates to take Care, in their ſeveral Departments, of what we call, the *Conſtitution*.

To prevent the Danger, that may ariſe to it from the Admiſſion of ſuch *as are given to change*, or diſpoſed to be *tumultuous*, there are certain Qualifications required of all publick *Teachers*, before they are by Law permitted to ſpeak to the People. Every PREACHER of the *eſtabliſhed* Church is to be licenſed by the Biſhop: And every *Lecturer* in particular, under the Seal of the *Archbiſhop*, or *Biſhop*; he is moreover to conform to ſuch and ſuch *Declarations* and *Subſcriptions*, and bring with him LETTERS *Teſtimonial*, wherein among other Things, it muſt be certified by *Clergymen* of the *eſtabliſhed* Church, "That from their Perſonal Knowledge, he has "never *held* or *publiſhed* any Thing, but what "the Church of *England* approves of, and main-"tains."—And what *Orthodox* Clergymen will certify this of a *Methodiſt*?

The Lord Biſhop of *London*, in this Caſe, will be the *eccleſiaſtical* JUDGE or INSPECTOR; and as his LORDSHIP has by no Means the Character

of

of a Perſon, who is likely to *betray* the Intereſt of the Church, in which he *preſides* as *Biſhop*: Do you think he will admit into the *Office* of a LECTURER, an *Office*, which in this *Metropolis* has many Times been *dangerous*, a Perſon of a *Character* ſo oppoſite, as that of *Methodiſt* to the Peace and Order of the eſtabliſhed Church, and ſo juſtly to be ſuſpected by *thinking* Men of every other *Form* of Religion?

You have Reaſon then to apprehend, that in the laſt Iſſue your *Methodiſt* Teacher may be rejected by the Biſhop; for which you yourſelves may incur ſome *Cenſure*, for troubling him with ſo ill a Choice. For which, perhaps the beſt Excuſe, you can make, will be, "That you had "unwarily promiſed an *Acquaintance*, with "whom, you had ſome *Dealings*, or private *In-*"*tereſt*, that you would, *at all Adventures* be "ſerviceable to ſuch a Perſon."—GENTLEMEN, *the* Careleſs *or* ill *Diſpoſal of publick Places is the* Bane *of this Kingdom.*—Conſider, therefore, whether there be ſuch an *Obligation* in this Promiſe, as ſhall compel you to be Partakers in the Guilt of doing this Kind of publick Hurt.

If at the Inſtance of a Friend, you had chanced to promiſe to lend a Sum of Money to a Brother Tradeſman, whom, upon Enquiry, you had found not to be quite ſo honeſt *in his Principles*, as you might expect at firſt, I believe, you would not be much inclined to ſtick to a Promiſe made thus upon a *falſe Suppoſition* of a Man's *Integrity*; nor would your *Friend*, upon better Information, require it of you.—That Friend

can

can with as little Reaſon require it here, and as it is a Rule in Religion, *to do as we would be done by*, the PUBLICK have a Right to expect, that you would do for them, what *in the like* Circumſtances, you would do for yourſelves; that is, depart from a Promiſe *precipitately* made, and upon a *very bad Foundation*.

Thus much for your own Conduct. And that I have not preſumed too far, in *ſuppoſing*, the Conduct of the preſent Biſhop of *London*, would be ſuch as I above repreſented, you may be able to judge for yourſelves, after you have ſeen in what *Light* the *Doctrines* and *Practices* of the Methodiſts were conſidered by the late Biſhop *Gibſon*, the immediate Predeceſſor of your preſent excellent *Dioceſan*.

'The great Preſervative of Religion (ſaid his Lordſhip) and of Order and Regularity in the Exerciſe of it, is the Proviſion, that is made for the Performance of publick Offices by Perſons lawfully appointed within particular Bounds and Diſtricts; and if theſe be broken down, nothing can follow but Diſorder and Confuſion. This Nation, in the Time of our Forefathers, had ſufficient Experience of the Miſchief and Contempt, that may be brought upon Religion, by inſpired Tongues and itching Ears. When the 'Holy Spirit was alledged, to ſanctify the greateſt Extravagancies and the moſt ridiculous Fancies; when the moſt ordinary Actions and Incidents of Life, were aſcribed to the Influences 'of the ſame Spirit; when the Doctrine of Juſtification by Faith alone was carried into an utter Excluſion of the Neceſſity of good Works,

'and,

'and, under that Notion, grew to be the Diſtin-
'guiſhing Mark of a whole * Sect; and when
'the Bounds of Order and Diſcipline were broken
'down, and the ſettled Miniſtries and Offices of
'the Church depriciated and brought into Con-
'tempt, as diſpenſations of a low and leſs ſpiri-
'tual Nature.'

The aiming at high Flights in Religion, and depreciating the *ordinary* Methods of maintaining and propagating it, looks ſpecioufly, and will never want Admirers and Followers. But ſurely, an Endeavour to raiſe Religion to greater Heights and greater Abſtractions from common Life, than Chriſt and his Apoſtles made and deſigned it, is attended with miſchievous Conſequences; from what Principle ſoever it proceeds, or with what Degrees of Zeal ſoever it may be accompanied. Some it draws from their proper Buſineſs, which God has required them to attend, and heats them by degrees into a Kind of religious Frenzy, and ſeldom fails to lead them into *ſpiritual Pride*, and an inward Contempt of the Generality of their Fellow-Chriſtians, as of a *low* Size in Religion, compared with themſelves. And others are naturally led by it, to think it *impoſſible* for them to attain thoſe *Heights* in which Religion is made to conſiſt, and to give over all Thoughts of being religious at all. With this latter View it was, that a zealous Advocate for Infidelity, ſome Years ſince, made it his Buſineſs to repreſent Chriſtianity, and the Duties of it, as of ſuch an *exalted* Nature, as might

* Antinomians.

diſ-

diſcourage the Generality of People from aiming at it, or thinking of it; in order to perſuade them to take the ſame free and unreſtrained Enjoyment of this World, that he himſelf was known to do. Whereas, nothing is more certain, than that the Chriſtian Religion is calculated for *common* Life, for Low as well as High, for Poor as well as Rich; and that (as I obſerved before) one great Part of the *Exerciſe* of Religion, is an honeſt and diligent Diſcharge of the Buſineſs of our ſeveral Stations; out of a Senſe of Duty to God who has placed us in them, and in the Hope of a future State of Happineſs, which he has promiſed as the Reward of our dutiful Compliance with his Appointment. If it were otherwiſe, Chriſt would have introduced into the World a new Religion no ways ſuitable to the general Situation and Circumſtances of Mankind, and have required ſuch a Courſe of Duty, as the greateſt Part of them are in no *Condition* to diſcharge.

There is a remarkable Paſſage in a late Journal, which ſeems to carry in it a great deal of that Kind of *Diſcouragement*, which I have been ſpeaking of. It is Word for Word as follows:

"I write this, to ſhew how far a Man may "go, and yet know nothing of Jeſus Chriſt.* "Behold here was one † who conſtantly attend-"ed on the Means of Grace, exact in his Morals, "humane and courteous in his Converſation, "who gave much in Alms, was frequent in pri-"vate Duties; and yet, till about ſix Weeks "ago, as deſtitute of any ſaving experimental

* Journ. III. p. 81, 82. † Mr. *Seward*.

Know-

"Knowledge of Jeſus Chriſt, as thoſe on whom "his Name was never called, and who ſtill ſit "in Darkneſs and the Shadow of Death."

How it could be, that a profeſſed Chriſtian, who conſtantly attended *the Means of Grace*, and was *frequent in private Duties*, did all that while, *know nothing of Jeſus Chriſt*, is beyond my Comprehenſion. And I am much at a Loſs to underſtand, what was that *ſaving experimental Knowledge of Jeſus Chriſt*, for want of which he could only be reckoned among *Heathens* and *Infidels*. We ought alſo to have been acquainted with the Circumſtances of the *ſudden Illumination*, by which that Knowledge is ſuppoſed to have been conveyed; to enable us to judge to what *Cauſe* or *Influence* it ought to be aſcribed. There is no Doubt, but God, when he pleaſes, *can* work upon the Minds of Men by extraordinary Influences; but ſo long as there is no *Teſtimony* of their being the immediate Work of God, but the whole reſts, in this and other like Caſes, upon the Imagination and Perſuaſion of the Perſon, or Perſons concerned; others who cannot ſee the Heart, nor the inward Operations upon it, muſt be excuſed, if they conſider it as *Enthuſiaſm* and *Deluſion*, till they ſee reaſonable Grounnds for conſidering it in any other Light.

This Caſe may ſeem to bear ſome Reſemblance to the Converſion of *Cornelius* as recorded in the Acts of the Apoſtles, but differs from it in three important Points; the firſt is, that we are there very certain, becauſe the Scripture has expreſly told us, that the whole Affair of con-

veying the Knowledge of Jesus Christ to *Cornelius*, was ordered and carried on, under the *immediate Direction* and Guidance of God; the second, that the Person whose Ministry God was pleased to make use of, was St. *Peter*, an Apostle of Christ, and whose divine Mission and Inspiration were both unquestionable; and the third, that the Conveyance of the Holy Ghost was testified by an outward and sensible Evidence, namely, the *Gifts of Tongues*.

These are Things, which I thought proper to be laid before you *at this Time*, as well in Discharge of my own Duty, as out of a hearty Concern for your *Safety* in the great Affair of your Souls. And as I doubt not but you will consider them with all the Attention and Impartiality, which Matters of that great *Importance* deserve, so I shall not fail to make it my earnest Prayer to God, that he will be graciously pleased to preserve you from all Error, and particularly, from the two dangerous Extremes, of *Lukewarmness*, on one Hand, and *Enthusiasm* on the other. To his Blessing and Direction I recommend you, and remain,

Your faithful Friend,

Fulham,
August 1, 1739.

and Pastor,

EDM. LONDON.

After such a *Remonstrance* as this, I should think, *Gentlemen*, that you have a Right to *demand*

mand back your *Liberty* of Choice, and to inſiſt upon your *Independence*. But if this cannot be done: *Providence*, I hope, will not be wanting to diſappoint the *Arts* and *Schemes* of a crafty *Enthuſiaſt*, and deliver you from your preſent *Embaraſſment*, by preſerving the *Life* of Mr. *B——n*.

I am,

GENTLEMEN,

With moſt ſincere Regard,

your hearty well Wiſher,

and humble Servant,

Southwark, April 5, 1758.

JOHN FREE.

P. S. To the Publick.

As the *Author* foreſees, that the *Self-ſufficiency* and *Ignorance* of many of the *low* People among the *Methodiſts* may prompt them to ſhew their Skill in *Divinity*, and *change a Word* with him upon this Occaſion: To ſave theſe Gentlemen a needleſs Trouble, he thinks proper to DECLARE; that if either of the Mr. *Weſleys*, who ſtill paſs under that *Denomination*, have any *Exceptions* to make to what is here advanced, provided thoſe *Exceptions* be drawn up, as he has ſet the Example, in as ſhort a Compaſs as the Nature of *Controverſy* will admit, the Manner, in which, all *wiſe* and *good* People, would chooſe to manage a *Religious* Diſpute; he will reply to thoſe Ob-

Objections, appearing under *their Name* and *acknowledged* to be theirs, as fairly and candidly as they can expect it from any Man differing in Opinion from themſelves: But for the Reſt of the Combatants now ready to *run a Tilt*, as he thinks it much better for them to ſtick to their ſeveral *Trades*, he reſerves to himſelf the Liberty of judging; how far it may be *decent* for him, to concern himſelf with ſuch *Antagoniſts*, even though they ſhould ſet their Names to their Performances: And if he paſſes them over in *profound Silence*, the *Publick* may conclude, that he thinks them entirely *beneath his Notice*: And for the Propriety of this his Conduct, he will ſubmit to the Judgment of any able Divines, who are regular in their Way, though they chance to be of a different Perſwaſion from himſelf.

Notwithſtanding this Advice, the vulgar *Methodiſts* began to publiſh without Delay. The firſt Pamphlet made it's Appearance with this Title. *Remarks and Obſervations on the Morality and Divinity contained in Dr.* Free's *certain Articles, propoſed to the Court of Aſſiſtants of the worſhipful Company of Salters. In a Letter to the Reverend Dr.* Free. *Pr. 3d.* Dilly.

Upon which the Critical Review for *May* 1758. paſſed the following cenſure.

"This ſeems to be the low Performance of ſome pert *Mechanick*, in conjunction perhaps with ſome

ſome weak *methodiſt* Teachers, who, to ſcreen themſelves from Dr. *Free*'s Animadverſions, take Sanctuary under the initial Letters of the Name of their Aſſociate. The Pamphlet abounds with the Jargon of the *Methodiſts*, and very kindly ſupplies the Doctor with all the Proof he could wiſh, if the World wanted that Proof, to ſupport the Charge he has brought againſt them.

The Reader may take a Specimen of the Divinity, and Morality of the Author, from his atheiſtically repreſenting Man as a Machine, or Piece of Clock-work. Page 17. he ſays—'What 'makes a Difference in Men? Grace, not 'Merit.'—This Expreſſion reduced to an affirmative Propoſition ſtands thus—'All that makes a 'Difference in Men is Grace, not Merit.'—This Grace, he ſays, is *the Gift of God*.—Very well, the Gift of God, is the act of God: Then in conſequence of the foregoing; all that makes a Difference in Men is the Act of God. A very fine Doctrine! All the Actions of Men then, whether good or bad, are to be referred to him; and he is to be *charged* with every Thing that is done on Earth by human Creatures; while Man in this Caſe is diſcharged from all moral Obligations, nor longer reſponſible, in any ſhape, to Laws divine or human.

This is a freſh Proof of the Truth of what Dr. *Free* has advanced againſt them.—'That the 'Doctrines of the Methodiſts tend to deſtroy the 'Morality of the Subjects, and therefore ought 'to be as carefully watched by the Magiſtrate as 'the Growth of Atheiſm.'

For the reſt of this Three-penny Piece, it is a confuſed Heap of Texts of Scripture disjointed, miſinterpreted, and miſapplied, and is certainly a curious Diſplay of the Parts and Genius of the Collector, who is withal ſo good a Textuary, that he thinks he detects Dr. *Free* in a Blunder in ſaying (what, behold he had never ſaid,) that the Word *alone* ſtood in the Epiſtle to the *Romans* and *Galatians* connected to the Word *Faith*. We imagine, that this great Scholar muſt miſtake, in the Paſſage referred to, the Word *while*, for the Word *where*, an Adverb of Time for an Adverb of Place; ſo we leave him to triumph in his own Abſurdity: Only informing the Publick, that while he is making his Remarks upon the Morality and Divinity contained in Dr. *Free*'s Pamphlet, we can obſerve neither Divinity nor Morality to be contained in his own.

And therefore as he appears to be one of thoſe forward, but unhappy, Combatants, who were for runing a Tilt, notwithſtanding that he had a fair Excuſe for declining the Engagement, as being under the Standard: We adviſe him for the future, to attend to the remaining Part of the Counſel given in the Doctor's Poſtſcript, that is, to ſtick *to his Trade*, but never any more to think of ſhewing the *Botchery* of his Shopboard againſt the Workmanſhip of a regular Divine of the Church of *England*.

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N. B. The Author's own Animadverſions upon this, and ſuch like Performances, which made their appearance about that Seaſon, may be ſeen in the Preface to his *Oxford* Sermon.

Other Books, which have been written by the Rev. Dr. FREE, *and ſold by* William Sandby, *at the* Ship *oppoſite St.* Dunſtan's *Church in* Fleet-Street.

1. HISTORY of the *Engliſh* Tongue, with the Author's intended Dedication to his Royal Highneſs Prince GEORGE; now Prince of *Wales*, PART. I. printed in 1749, and containing an Account.

I. Of the *Roman* or *Latin* Tongue, as once ſpoken in *Britain*.

II. Of the *Britiſh* or *Welſh*, and it's antient, and preſent *Limits*.

III. Of the *Pyhtas*, corrouptly called *Picts*, by the ROMANS; their Settlement in the *North* of BRITAIN; the *Original* of their NAME and the *Nature Extent*, and *Duration* of their LANGUAGE.

IV. Of the SCOTS from *Ireland*; and the Extent of the *Eerſe* Language; in order to diſtinguiſh it from the *Engliſh* in the *North* of BRITAIN, which vulgarly paſſes under the Name of *Broad Scotch*.

2. A *Volume* of SERMONS preached before the Univerſity of *Oxford*, printed in 1750. With a *Preface* tending to reform ſome remarkably bad Practices, both in *Church* and *State*; to the Neglect of which, we principally owe our preſent Misfortunes.

3. *Political* SERMONS, and DISCOURSES, collected into one Volume, under the Title of the *Sentiments* of a *True* ANTIGALLICAN; and dedicated to his *Royal Highneſs* the DUKE, 1756.

4. A *ſecond* ANTIGALLICAN Sermon preached in the Year 1756. upon the Terms of *National* Unanimity: With a *Genealogical* Table, ſhewing his MAJESTY's antient Connexions, with the Crowns of theſe Kingdoms, long antecedent in Time, to the Marriage of his Anceſtor with the *Stewart Family*.

5. POEMS upon ſeveral Occaſions, the ſecond Edition 1757, containing an ODE to the King of *Pruſſia*, an ODE of *Conſolation* to his R. H. the DUKE. *Jephtha* an Oratorio ſet to Muſick by Mr. STANLEY. Advice to the Fair Sex, *&c.*

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